

Effective Ways to Teach Native American Language & Culture

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Trinidad Torres-Carrion, Education Program Specialist, Office of English Language Acquisition (OELA)

Robin Butterfield, Senior Program/Policy Specialist/Analyst, Quality Schools Programs and Resources, National Education Association (NEA)

Nāmaka Rawlins, serves as the past chair of the federally mandated state Native Hawaiian Education Council, on the advisory board of the State of Hawai'i Office of Language Access

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Welcome

- Welcome to the webinar on “**Effective Ways to Teach Native American Language and Culture.**” Today’s webinar is hosted by the National Clearinghouse for English Language Acquisition, NCELA, located at the Graduate School of Education and Human Development at The George Washington University, funded through a contract with the U.S. Department of Education's Office of English Language Acquisition.
- NCELA's mission is to provide technical assistance information to state and local educational agencies on issues pertaining to English language learners.
- My name is Kathia Flemens, Ph.D., a Senior Research Associate at NCELA and your webinar facilitator.



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THE GEORGE WASHINGTON UNIVERSITY

WASHINGTON DC

NCELA
National Clearinghouse for
English Language Acquisition and
Language Instruction Educational Programs

presents

Our Presenters:

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Supporting Native American Language Instruction



Nāmaka Rawlins
Aha Pūnana Leo & Ka Haka
Ula O Ke elikōlani
Hilo, Hawai i

NATIVE AMERICAN LANGUAGE ISSUES

- **NATIVE AMERICAN LANGUAGE KEY TO CONTINUITY OF IDENTITY, SPIRITUALITY**
- **EVERY SINGLE NATIVE AMERICAN LANGUAGE IS FACING EXTINCTION BY 2100**
- **INDIVIDUAL NATIVE AMERICANS HAVE RIGHT TO THEIR LANGUAGES**
- **N.A. GOVERNMENTS HAVE RIGHT TO THEIR LANGUAGES**
- **N.A. GOVERNMENTS NEED HIGHLY EDUCATED MULTILINGUAL CITIZENS**

‘AHA PŪNANA LEO P-20 HAWAIIAN LANGUAGE

- Key to identity: I ka ‘ōlelo nō ke ola; I ka ‘ōlelo nō ka make. (In language is life and death.)
- Endangered: In 1983 less than 50 children under age 18 fluent– total population 300,000
- NALA 1990 and UN Declaration of Rights of Indigenous Peoples
- Hawaiian is official in state of Hawai‘i (note parallel to Puerto Rico, many tribes)
- ‘Aha Pūnana Leo developed P-20 system for Hawaiian-based multilingualism

A LANGUAGE NEST/SURVIVAL SCHOOL MODEL

- Goal 1. Hawaiian survives as “PRIMARY” language - English “AUXILIARY” (like Puerto Rico)
- Goal 2. Hawaiian speakers must have higher academic outcomes than English speakers
- Goal 3. Hawaiian speakers must have higher English outcomes than English speakers
- Goal 4. Hawaiian speakers must have higher foreign language outcomes than English speakers



A SITE PROFILE P-12

NĀWAHĪOKALANI‘ŌPU‘U SCHOOL

- 325 students (infants through 18 year olds)
- 96% Native Hawaiian
- 70% Free and Reduced lunch program
- Coordinated between private non-profit, Hawaiian language college, public charter school and public high school



NATURAL STRENGTHS OF THE HAWAIIAN MODEL

- INDIGENOUS LANGUAGE ACADEMIC ADVANTAGE
 - Student (and family) identification with language revitalization results in support for academics
 - English seen as an academic goal, rather than, as forced assimilation to be resisted
 - English easy to learn due to surrounding dominant population and its media
 - Immigrant student resistance to non-English language as “old country” is not a factor
 - Cognitive advantages of very high bilingualism and biliteracy support academics
 - High biliteracy/bilingualism supports high multilingualism/multiliteracy

FINLAND A COUNTRY WITH A “WORLD CLASS” EDUCATION SYSTEM

- Finland has “world class” education among top countries in PISA (Programme for International Students Assessment)
- Finland’s national languages all official and full medium of education and official in their traditional areas
- Finland’s practice meets the UN Declaration on Indigenous Rights

PARALLELS BETWEEN FINLAND'S EDUCATION AND THE HAWAIIAN MODEL

- As with the Hawaiian model at Nāwahīokalani‘ōpu‘u School
 - Finland's school languages (Sami, Finnish, Swedish) are little known elsewhere
 - Finland's schools teach English as an additional language
 - Finland's schools produce graduates with knowledge of several languages
 - Finland's schools produce high academic achievement

SPREAD OF HAWAIIAN MODEL CONSISTANT WITH “BLUEPRINT FOR REFORM”

- USDE seeks “world class” education
 - Finland for example
- USDE seeks support for Native American languages
 - Blueprint for Reform pg. 22
- USDE seeks students with multilingual skills
 - Blueprint for Reform pgs. 8, 16, 29, 32



P-20 HAWAIIAN MODEL BRINGS HOPE



- Support Native American linguistic/cultural continuity
- Nurture Native American values for social stability
- Produce academic excellence
- Provides the benefits of high multilingualism
- Connects P-12 education to native higher education

HAWAIIAN MODEL SPREADING

- Hawai‘i P-12 streams statewide (2,300 students and growing)
- Established as P-8: Blackfeet, Navajo, Cherokee, Central Alaskan Yup’ik
- Expanding in other languages: Ojibwe, Arapaho, Atsina (White Clay)
- ‘Aha Pūnana Leo in a national consortium with some of these schools
- ‘Aha Pūnana Leo/Hawaiian language college working with native colleges

ENHANCE LANGUAGE USE IN SCHOOL

- Develop interest to save language at Middle & High School
 - Readings on language extinction
 - Interview elders about loss of their languages for English class
 - Record elders speaking in the tribal language
 - Learn how own traditional languages may be different from English in some field of vocabulary such as kin terms
 - View a video on the development of language nests and write a plan to develop one for their community
- Establish simple protocols using language at the Elementary level
 - Learn to greet others and introduce oneself in the traditional language
 - Connect language to cultural
 - Learn traditional songs and dance
- Familiarity with what is working and build on that
 - Elders in school program teaching art, food preparation, song in
 - Enjoy using your language

HIKI KE LANAKILA!

We can succeed!



QUESTIONS





Effective Ways to Teach Native American Language and Culture

Integrating Indian Culture in the Curriculum

Robin Butterfield

Senior Program/Policy Specialist/Analyst
Quality Schools Programs and Resources
National Education Association (NEA)





Participant outcomes:

- Understand the importance of integrating culture throughout the curriculum.
- Understand the REACH principles as one set of guidelines for addressing the needs of diverse students.
- Overview some sample activities to demonstrate ways to enrich the curriculum.
- Explore integrated cultural strategies used in the American Indian leadership Academy





*History despite its wrenching pain, cannot
be unlived, but if face with courage, need
not be lived again.*

Maya Angelou

January 20, 1993

President Clinton's Inauguration





Objectives of AIAN Culturally Appropriate Curriculum:

1. ***Strengthens the self-concept*** for Native students by giving credence to their culture in the daily activities of the classroom.
2. ***Increases students motivation*** by making school experience more relevant and meaningful.
3. Helps teachers and all students ***acquire knowledge and self respect and increase appreciation*** for human and cultural diversity.
4. Makes teaching an learning ***more fun!***





Reach Basic Principles:

- Actively engage multiple perspectives
- Recognize that culture is something that everyone has
- Build cultural bridges
- Connect the head with the heart with the hands for healing
- Be a role model for co-responsibility





Culturally Appropriate Content Guidelines

Materials must be authentic, relevant, compatible, and neutral in content. Some guidelines for content include:

- Concentrate on the contemporary, rather than historical
- Focus on the groups nearest (most dominant) the school first.
- Deal with real life, controversial issues.
- Concentrate on the processes of life, not just the products
- Validate using community “experts”





Realities facing Native youth:

- Lower self esteem (lack of connectedness, uniqueness, power and models)
- 80% of a students self esteem comes from peers
- Disconnected from school, culture, significant adult role models and each other.





Mission

American Indian/Alaska Native Leadership Academy

We are a community of Native youth who are connected by pride in our cultures; who are learning to become leaders; who are striving to become better role models and helping others to be more confident in themselves





American Indian Leadership Academy

Objectives:

- To encourage American Indian Alaska Native students to successfully complete high school
- To build a support network and a sense of community for American Indian/Alaska native high school students district-wide
- **To increase awareness and appreciation of American Indian/Alaska Native cultures**
- To build the capacity of high school staff so that they can better meet the needs of American Indian/Alaska Native students





Native Greetings

- Klahowya
- Po'so
- Aneen
- Big ett numa
- Hoit
- Sagole
- Lolma
- Ni do sha tsi i
- Ton she' ke-ya





Native Greetings

- Klahowya- Chinook Jargon (Welcome)
- Po'so- Menominee (Hello)
- Aneen- Ojibewa (Hello)
- Big ett numa- Paiute (Greetings friend)
- Hoit- Coast Salish (Until our paths cross again)
- Sagole- Oneida (How are you?)
- Lolma- Hopi (All is well)
- Ni do sha tsi i- Hidatsa (How are you?)
- Ton she' ke-ya- Cree (reetings)





Traditional Native Leadership

- Main role was to safeguard the people. Also, settling disputes, figurehead at ceremonies, and looking after the extended family and others
- Generosity was an important characteristic – leaders held “giveaways” to spread their wealth
- Leadership was usually by consensus not coercion
- Decisions were open to public debate
- Many tribes/nations had numerous chiefs or “great councilors”





Traditional Native Leadership cont.

- Some larger tribes/nations had clans & bands who made decisions
- Some inherited their leadership
- Some nations had female leaders (New England & Atlantic Coast tribes)
- Common “proving ground” was war or battle. War leaders were selected differently – by bravery on the battlefield and military tactics
- Leadership was grounded often in spirituality



THE NEW CIVIC LEADER:

Today's civic challenges require a new kind of leadership; one which can successfully bring together groups of people with diverse interests and achieve results of shared concern to the community.



Leader solves problems, makes decisions

Self interest, self assertion

Control

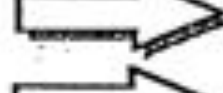
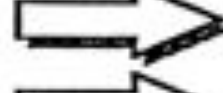
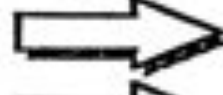
Hierarchy

Confrontation/ conflict

Reactive/ responsive

Exclusive/ dominance

"Doing"



Leaders help community solve problems, make decisions

Integration, broader good

Learning

Teamwork

Cooperation/ collaboration

Creative/ visionary

Inclusive/ empowering

"Being"

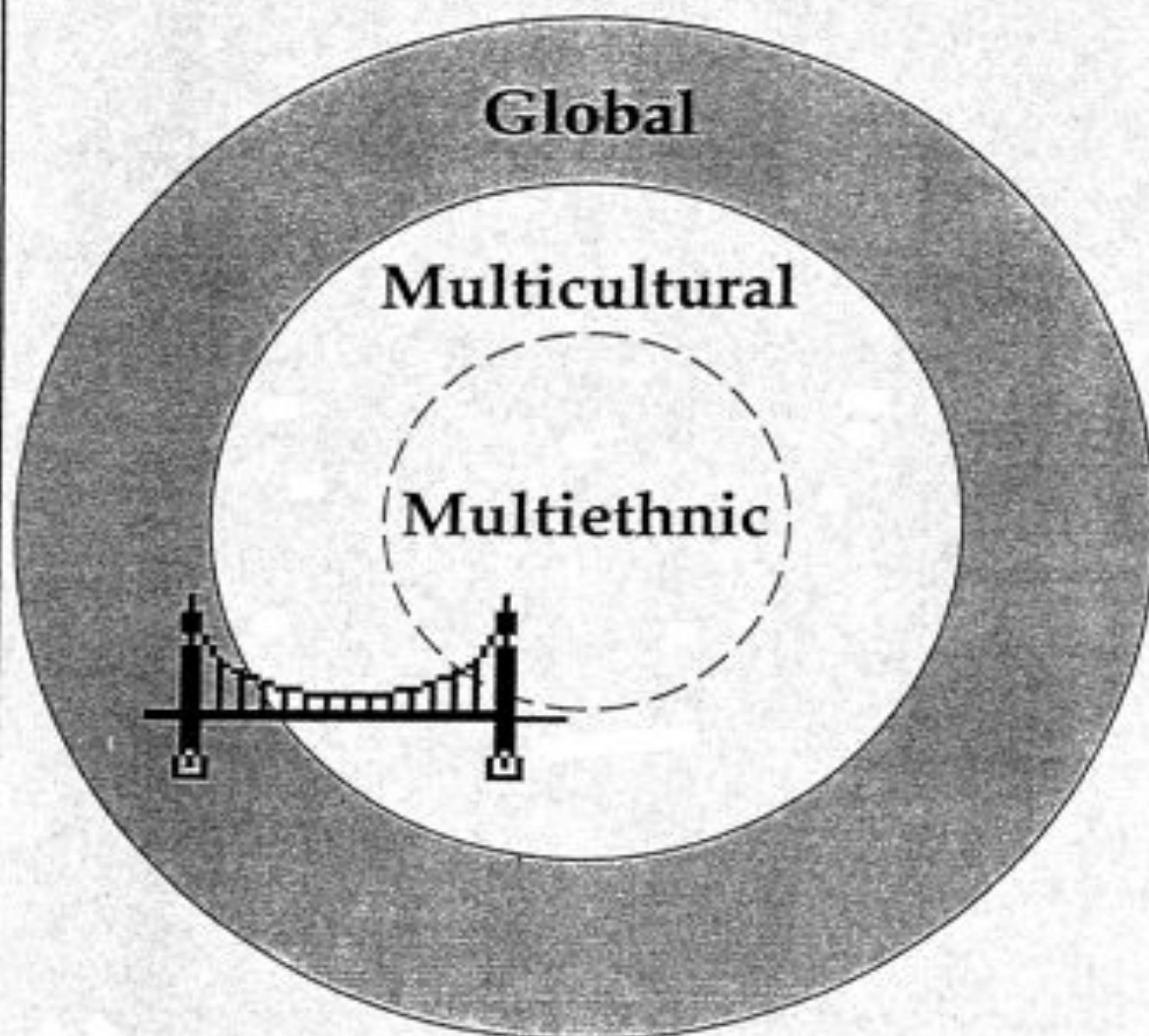


NATIVE GAMES

- JUGGLING
- TIMED BALL PHASE
- NAUX CHUM
- CAMP ROBBERS
- DOX-EN-I
- I LOVE YOU DARLING
- ALL MY RELATIONS
- DON'T BUNGLER THE JUNGLE
- ALL MY RISKY RELATIONS
- ECHO LOCATION

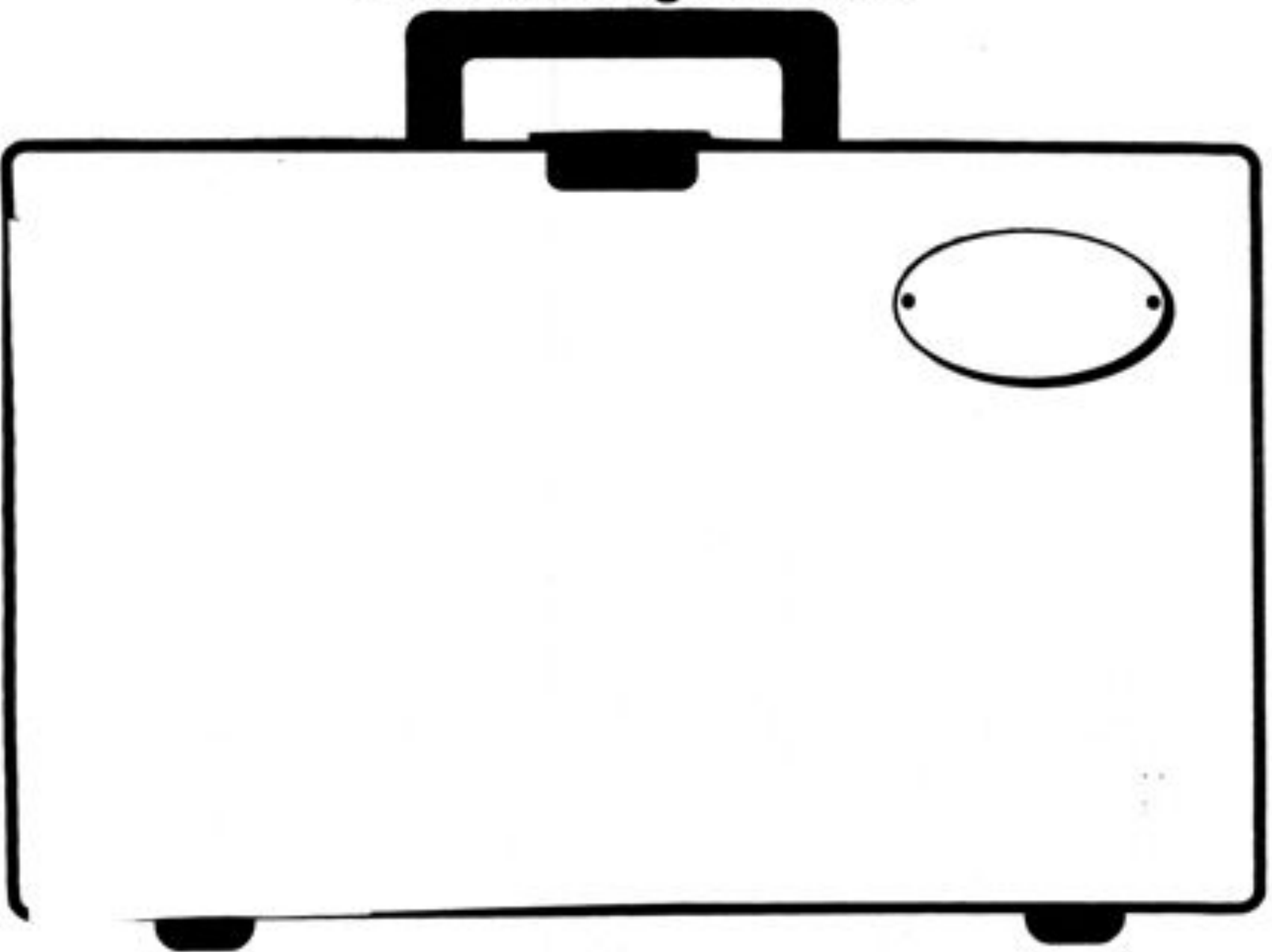


Building Cultural Bridges

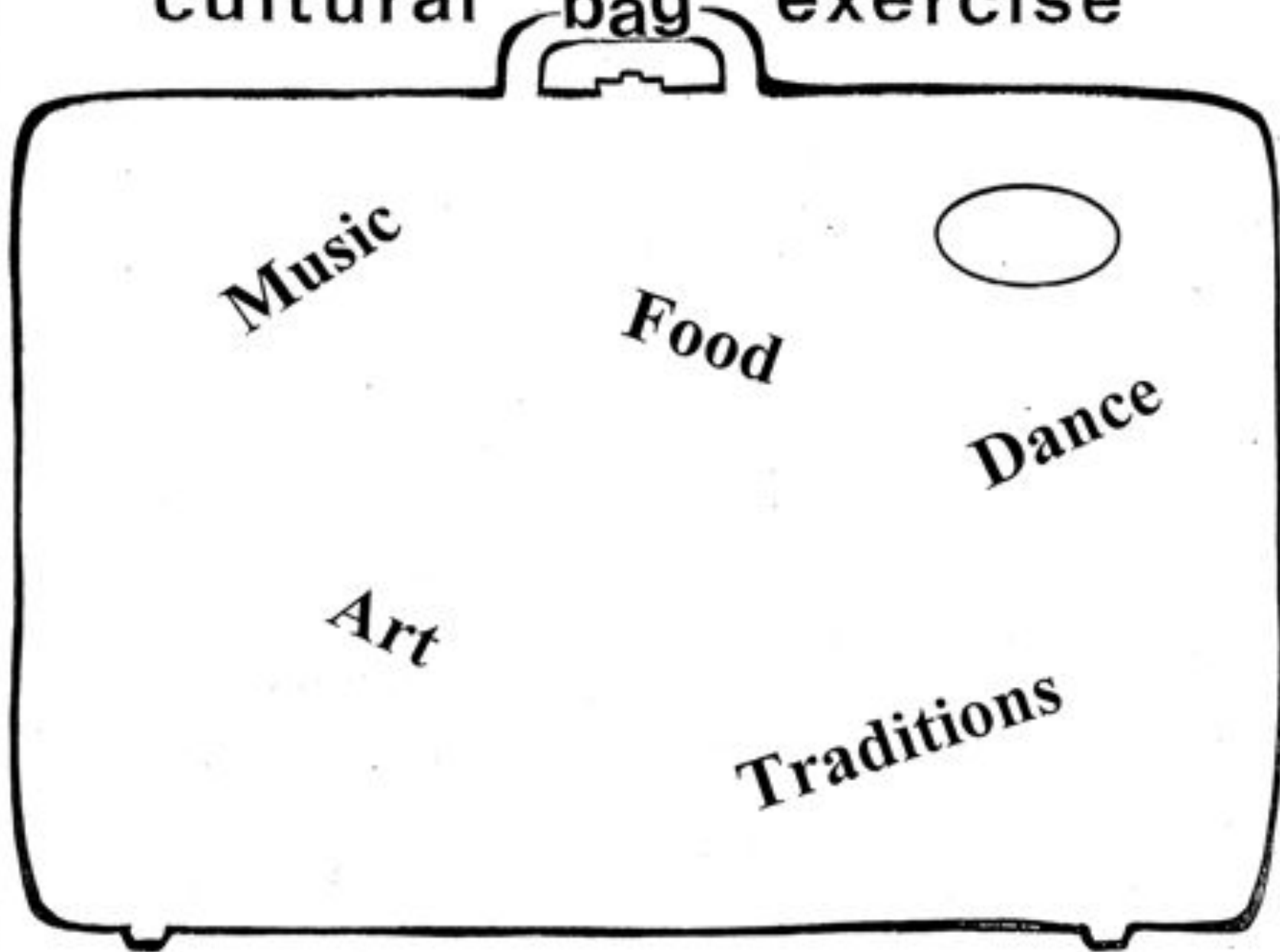


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Cultural Bag Exercise



cultural bag exercise



Name _____

Activity Sheet CSA 1

Cultural Bag Exercise

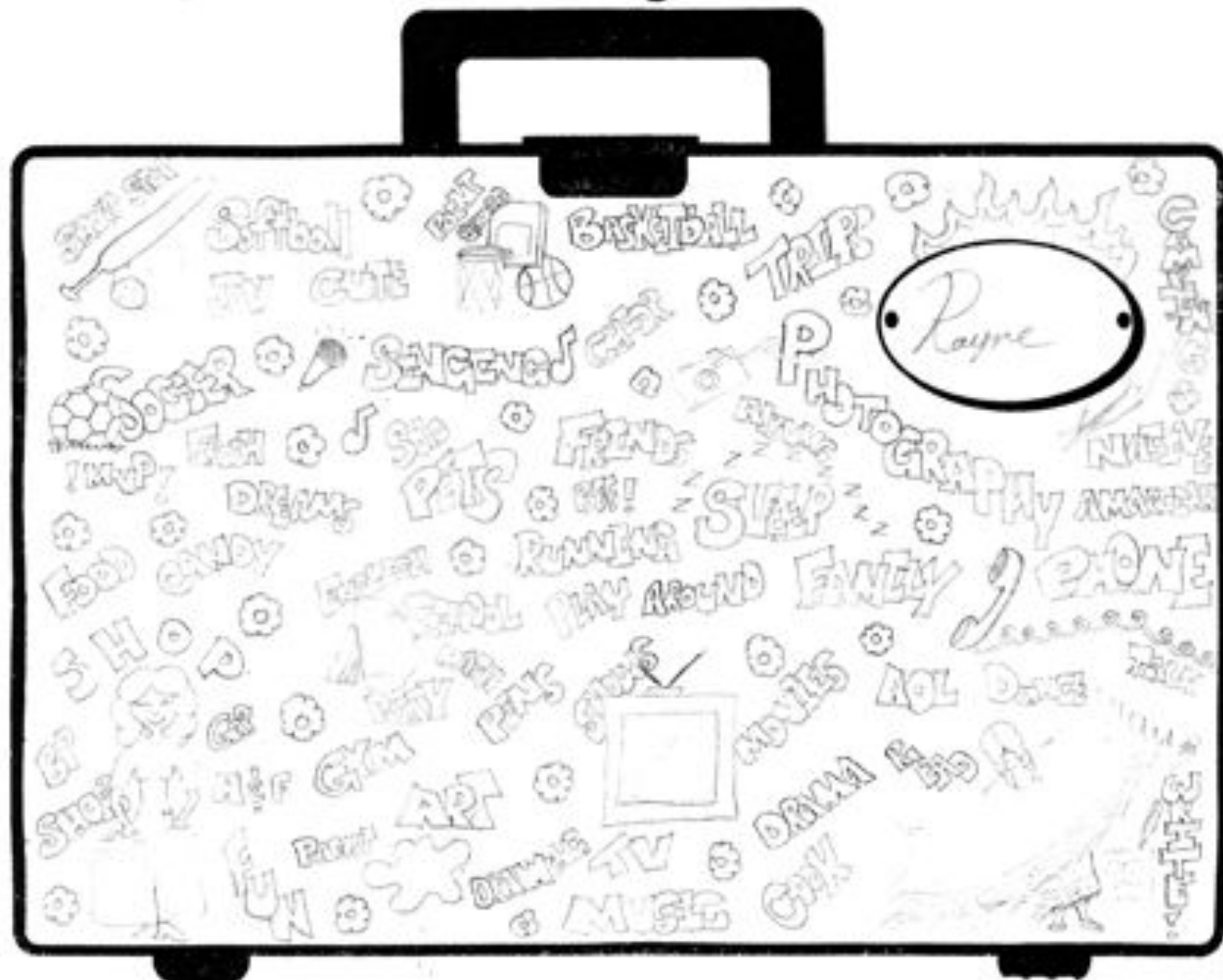
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1. 1000 Jahre hinduistische Kultur



Cultural Bag Exercise

Name Luana McMillan

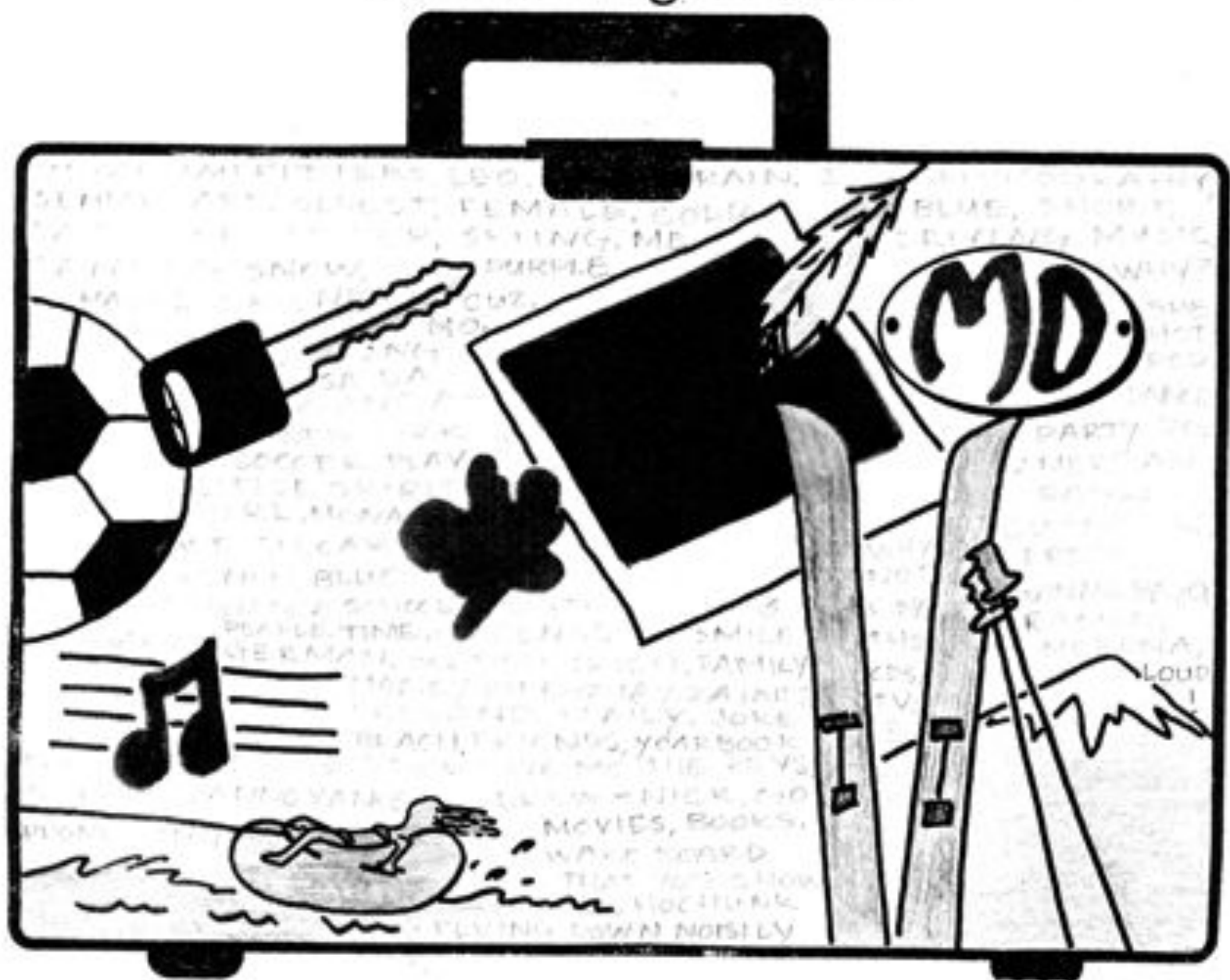


Cultural Bag Exercise



Cultural Bag Exercise

Name JANET J. KANE




Name _____

MIKE

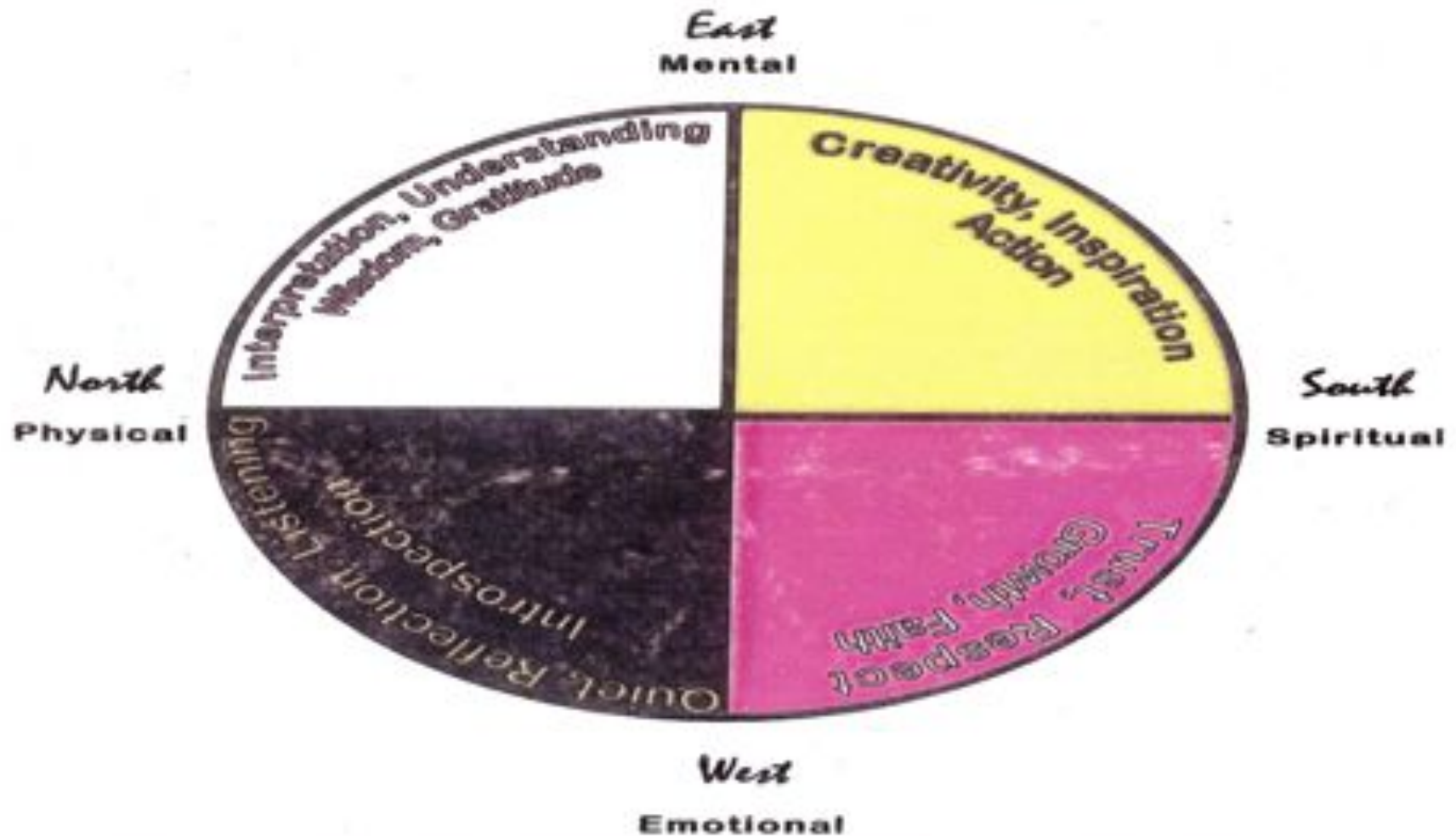
Cultural Bag Exercise





**"CHILDREN VALUE
THEMSELVES TO THE
DEGREE THAT THEY
HAVE BEEN VALUED."**

The Medicine Wheel



Sit still with yourself for a moment and think about how you are feeling right now. Then find the place that you are most comfortable at on the medicine wheel. This will help you to understand where you are, and where you may be going.



Dynamics to overcome:

- Lateral oppression: “we-they thinking”
State vs. tribe; urban vs. rural/tribal; haves vs. have-nots
- Belief in the finite universe
- Concern for self over the group or the common good
- Commitment to work for the goal





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- Lower self esteem (lack of connectedness, uniqueness, power and models)
- 80% of a students self esteem comes from peers
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There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes a practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of the world.

Paulo Friere





Questions



Thank you

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- For more information or if you have additional questions contact:
Trinidad Torres-Carrion. at Trinidad.torres-carrion@ed.gov
Robin Butterfield at rbutterfield@nea.org
Nāmaka Rawlins at namaka@ahapunanaleo.org
or
- If you have additional questions regarding the webinar contact Kathia Flemens, Ph.D. at kflemens@gwu.edu.

Thank you

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